

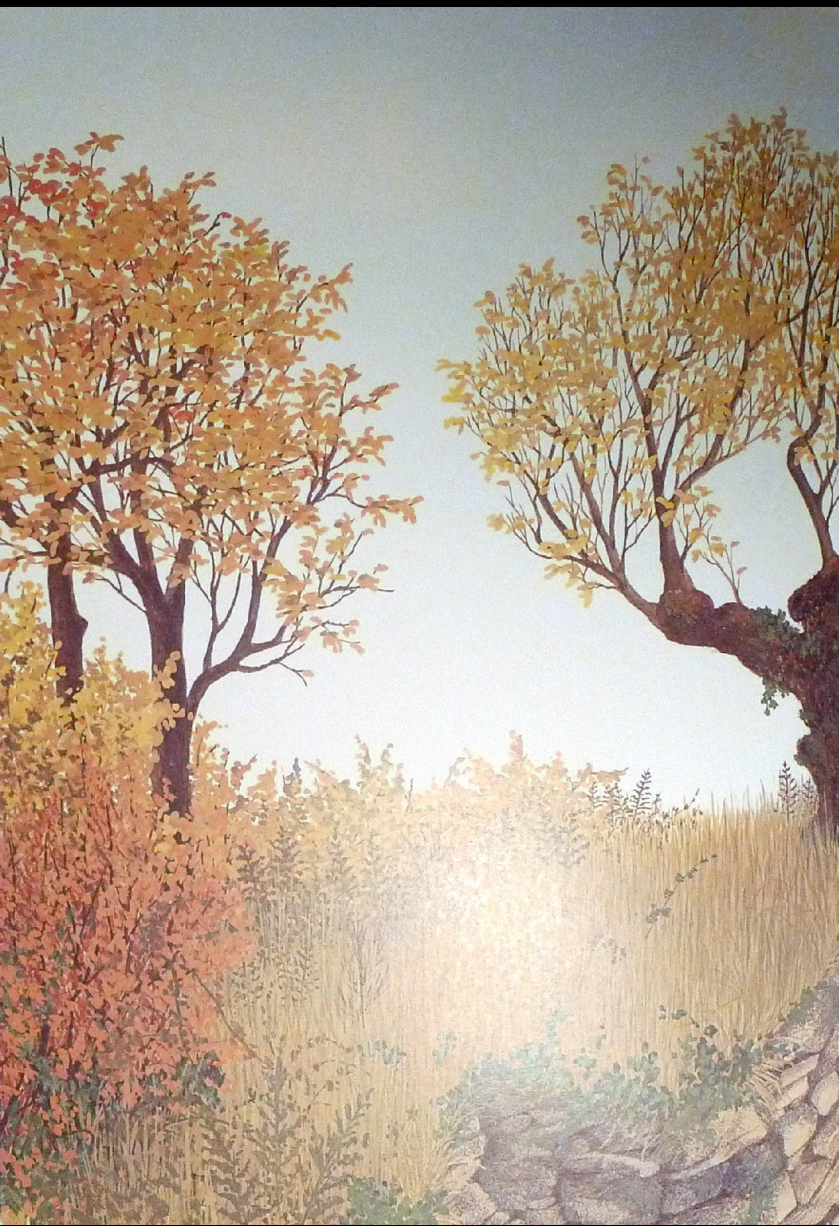


# The Bear Who Wanted to Be a Bear

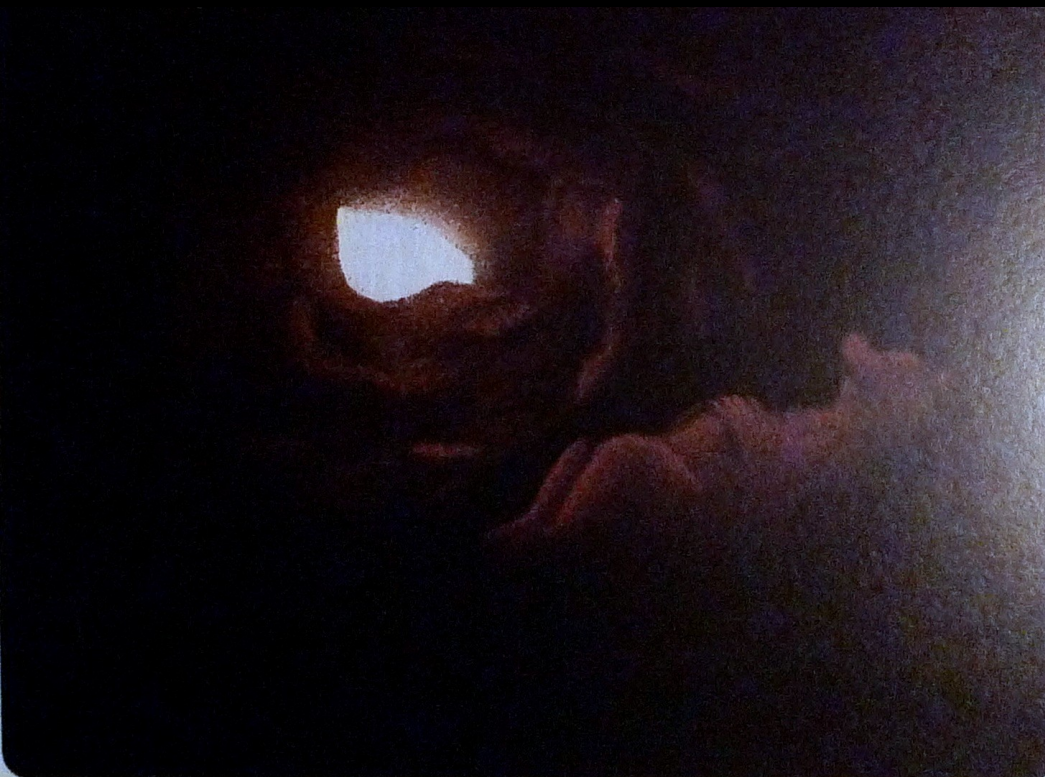
Jörg Steiner / Jörg Müller







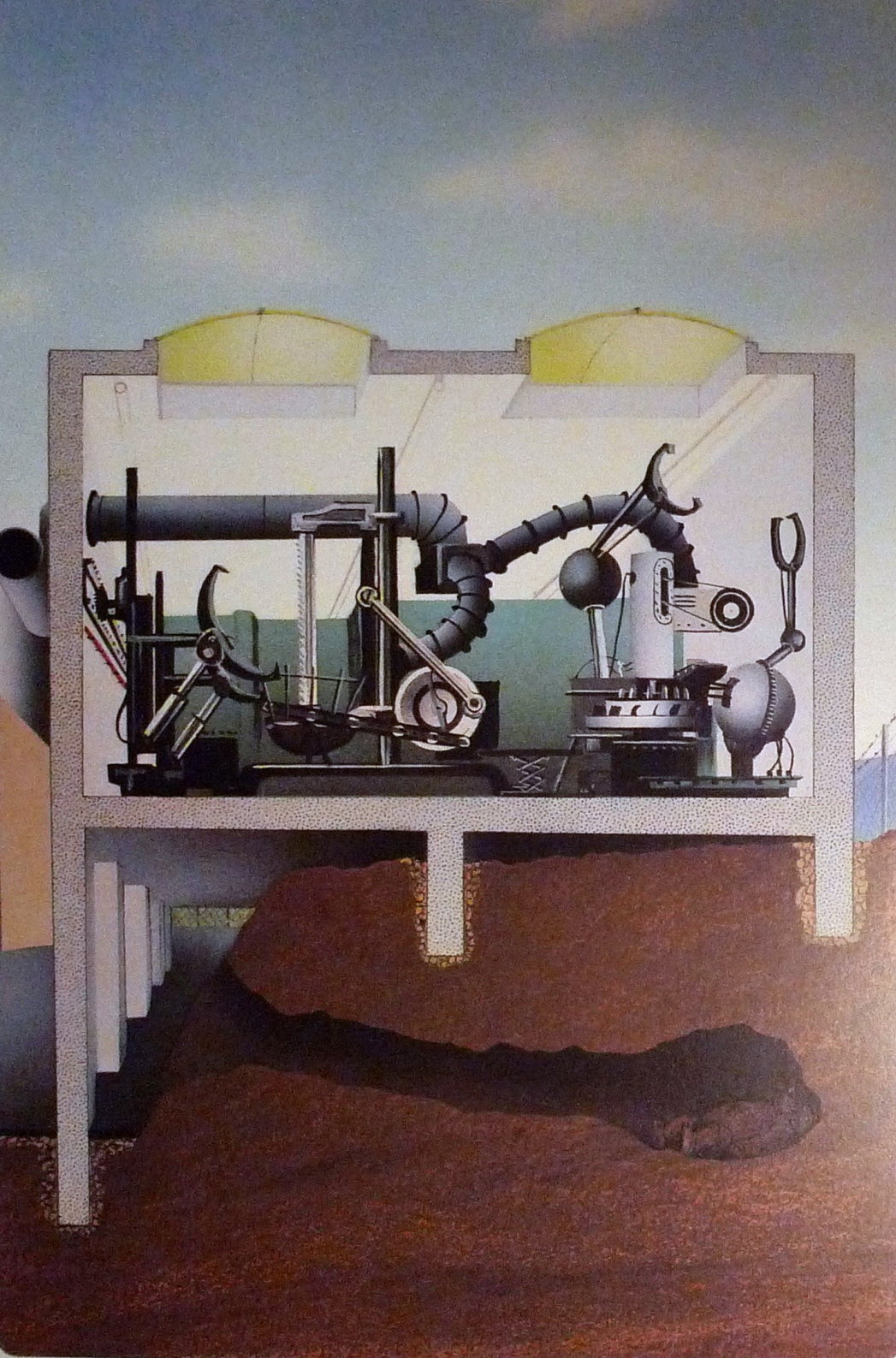












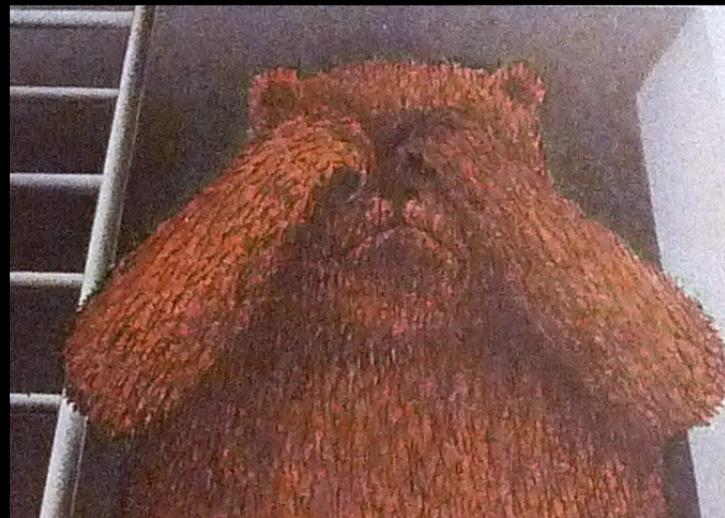




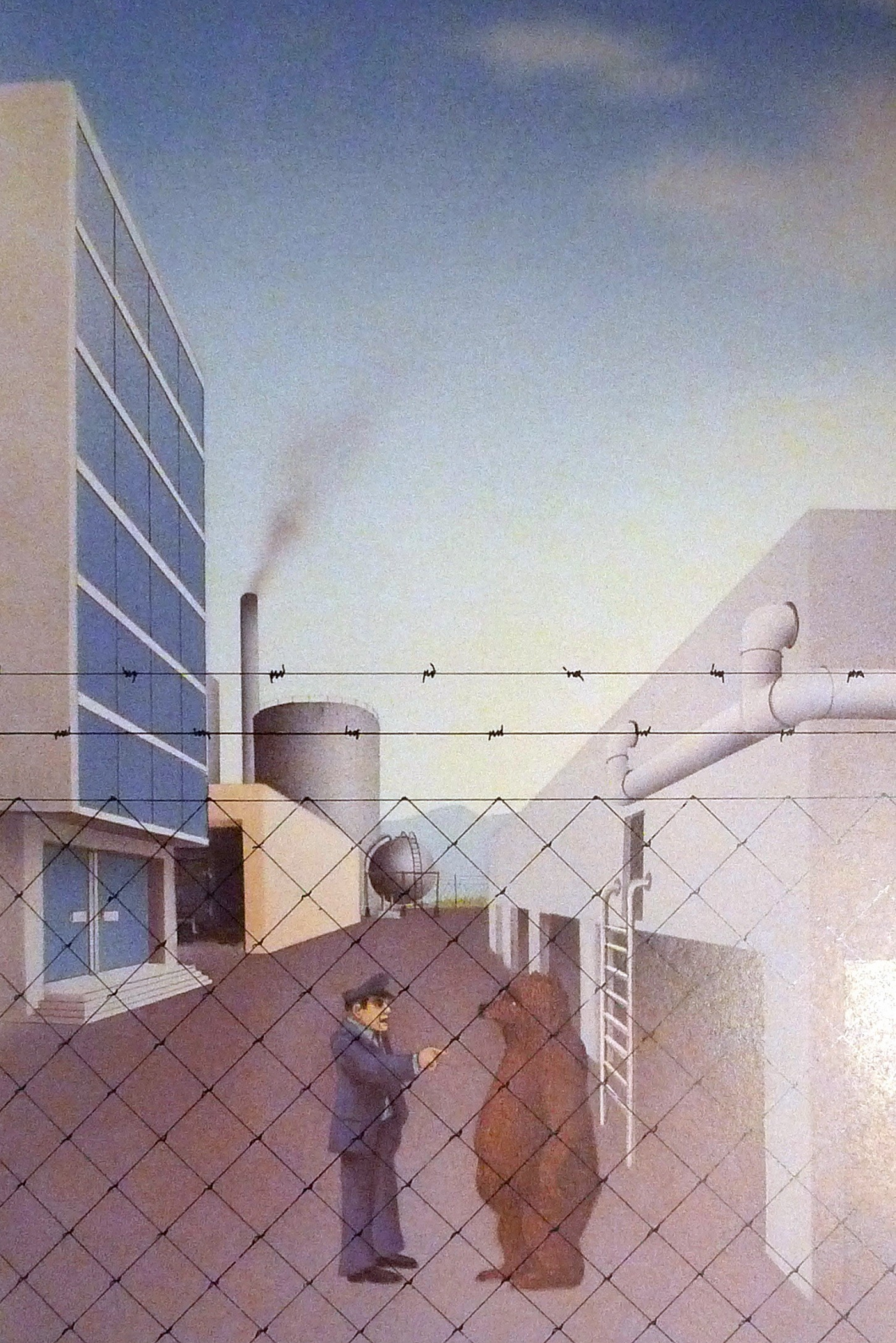




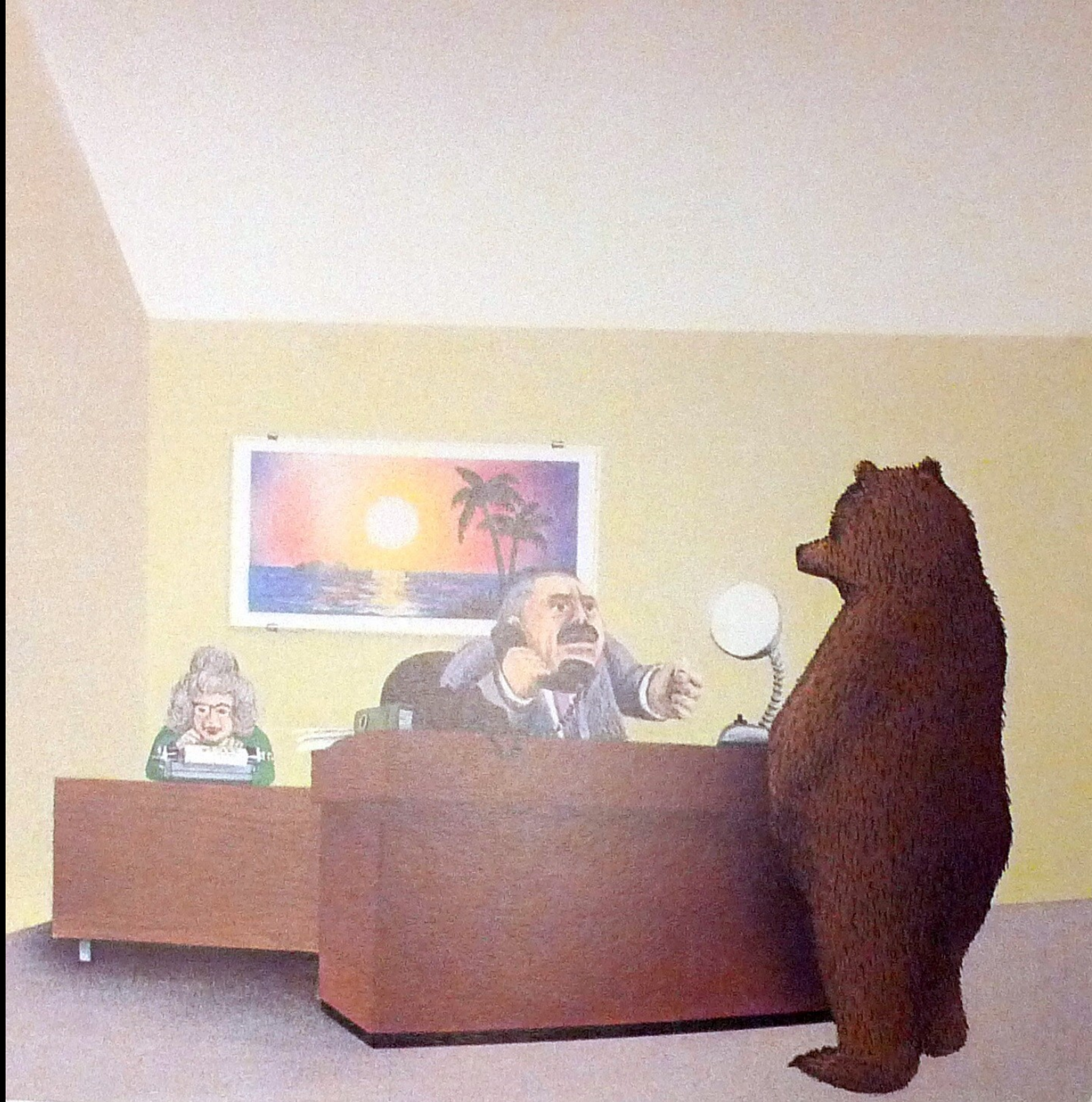








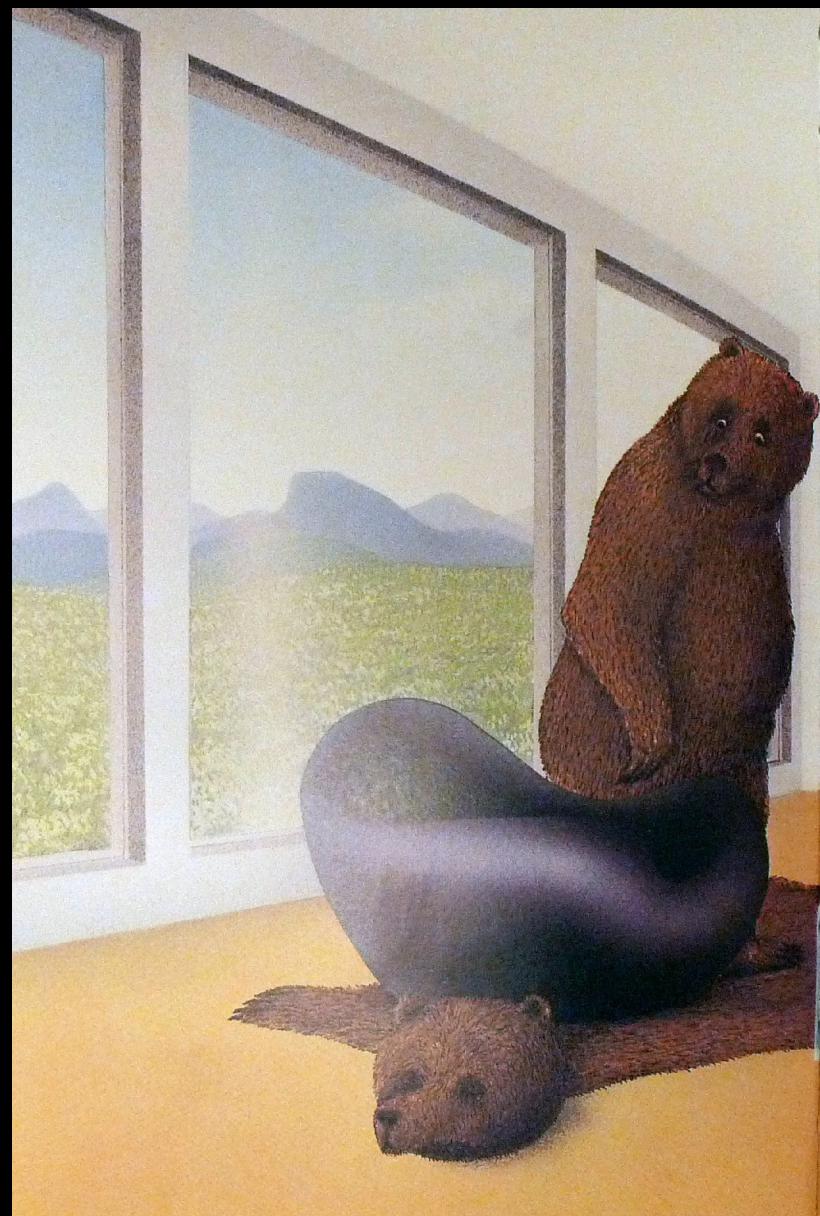




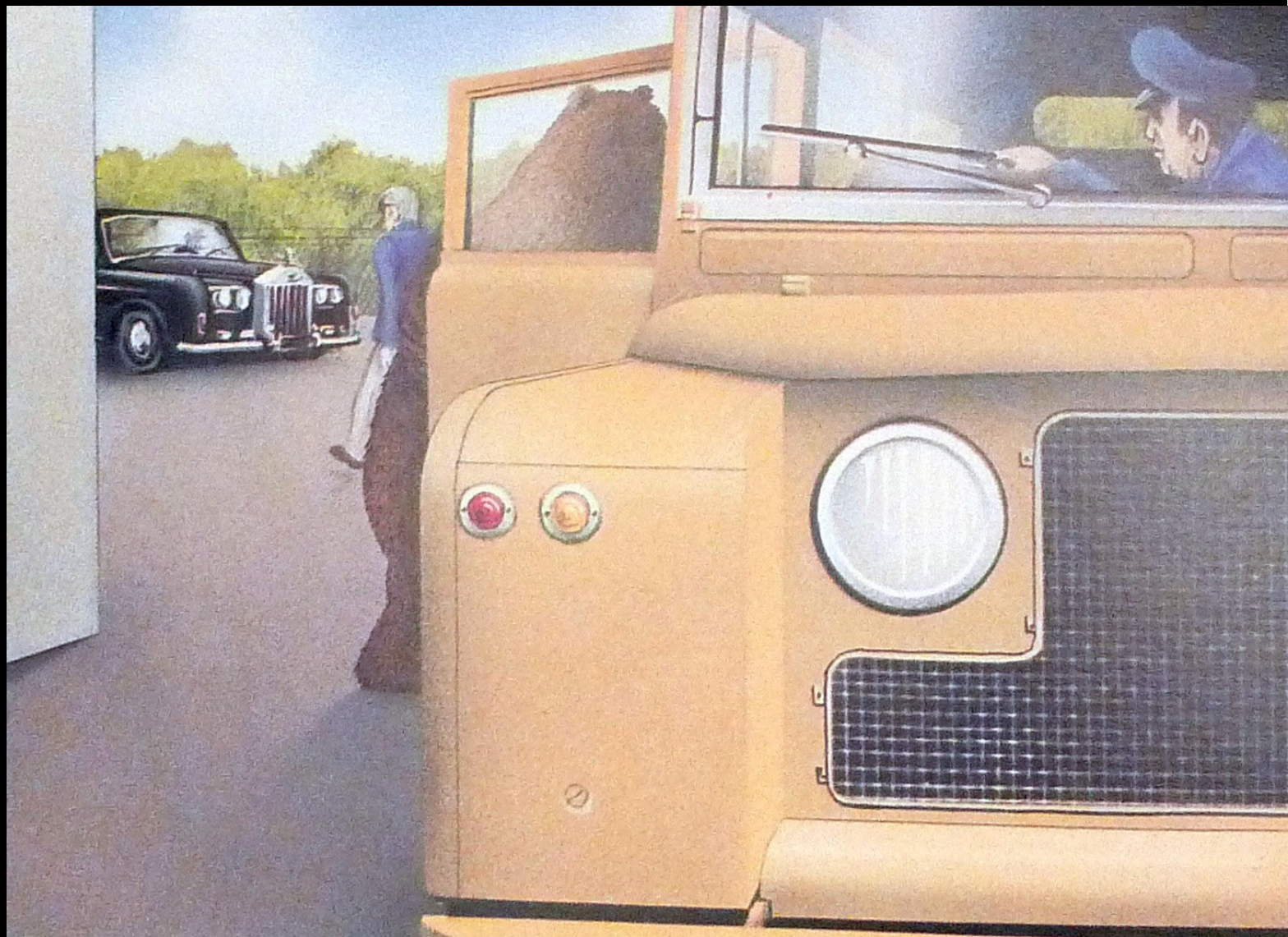
























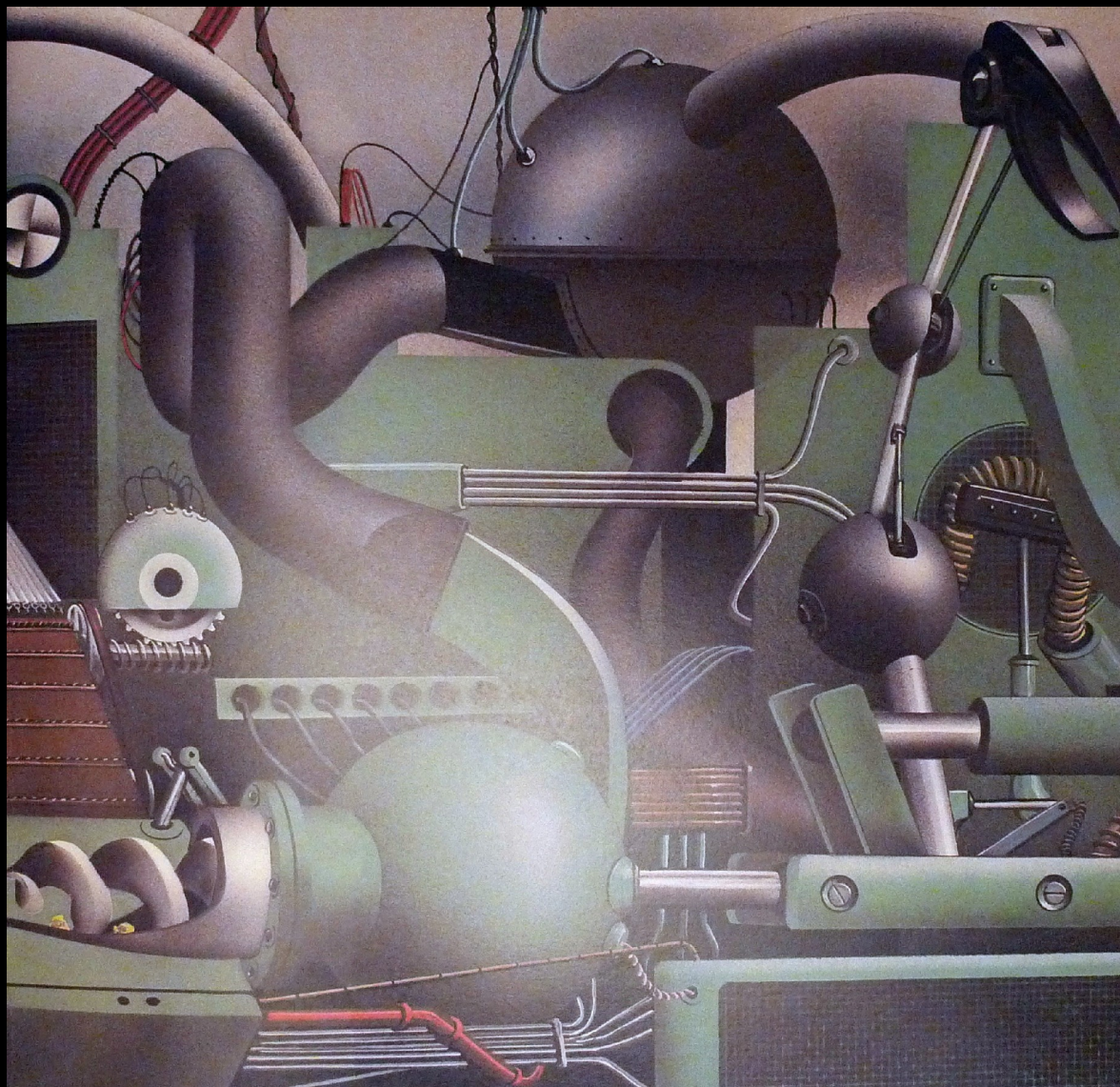
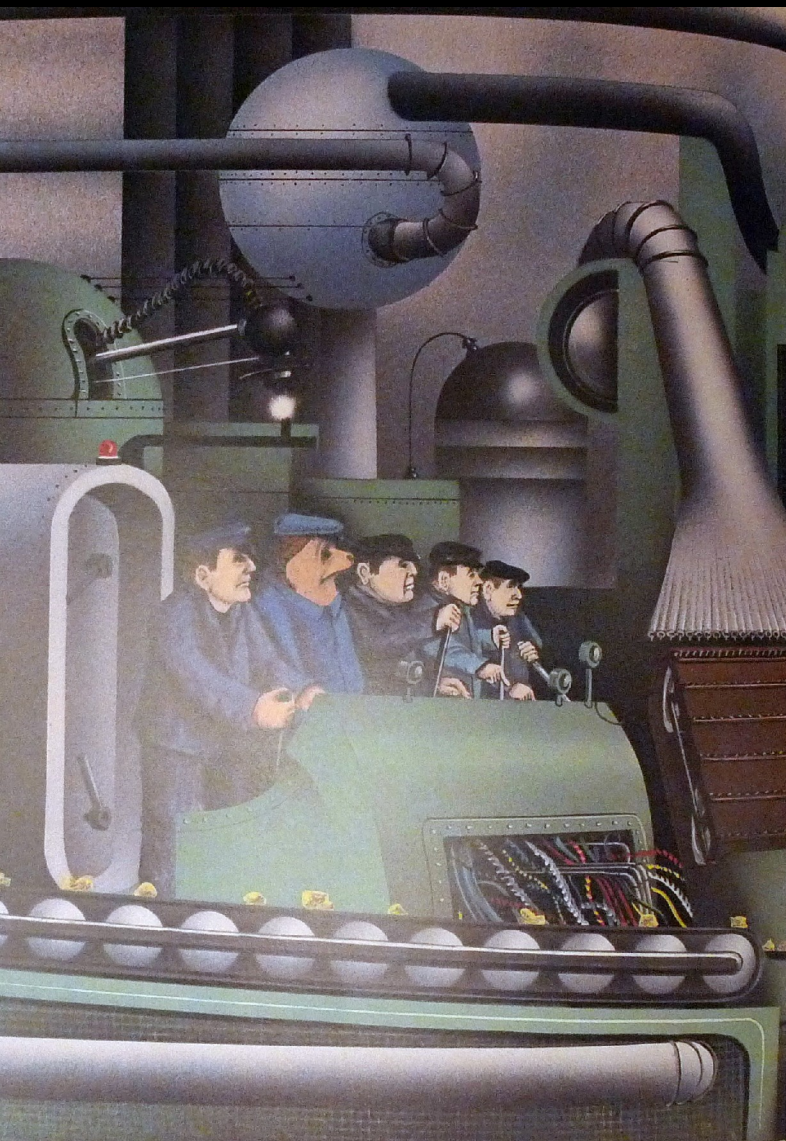












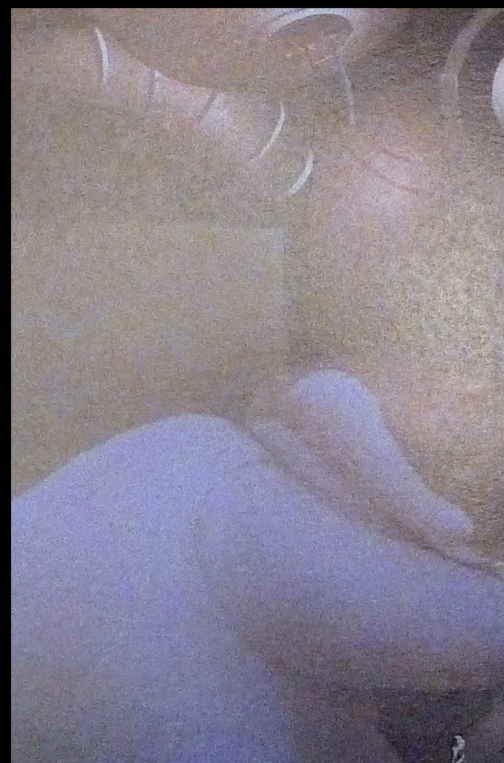








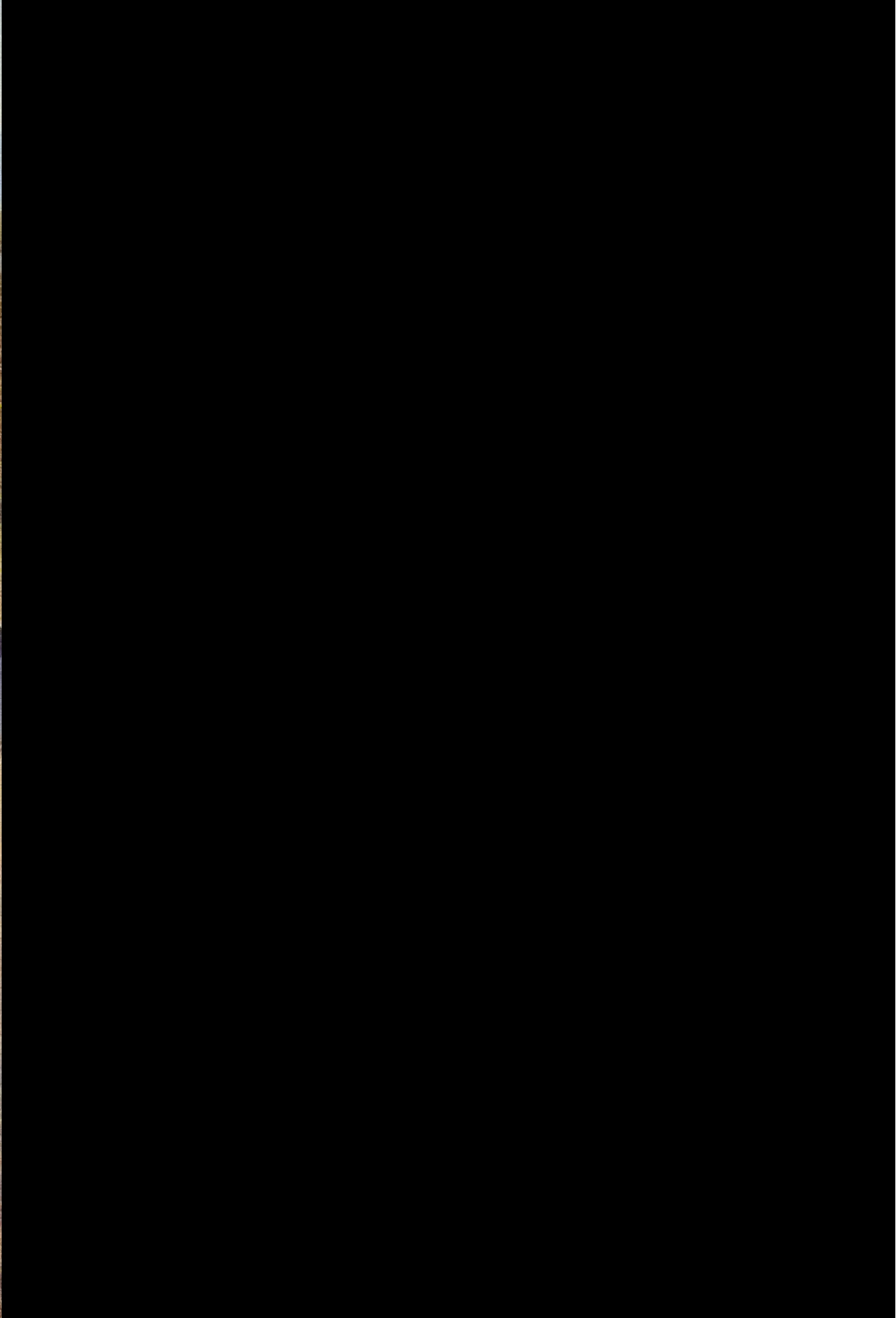
















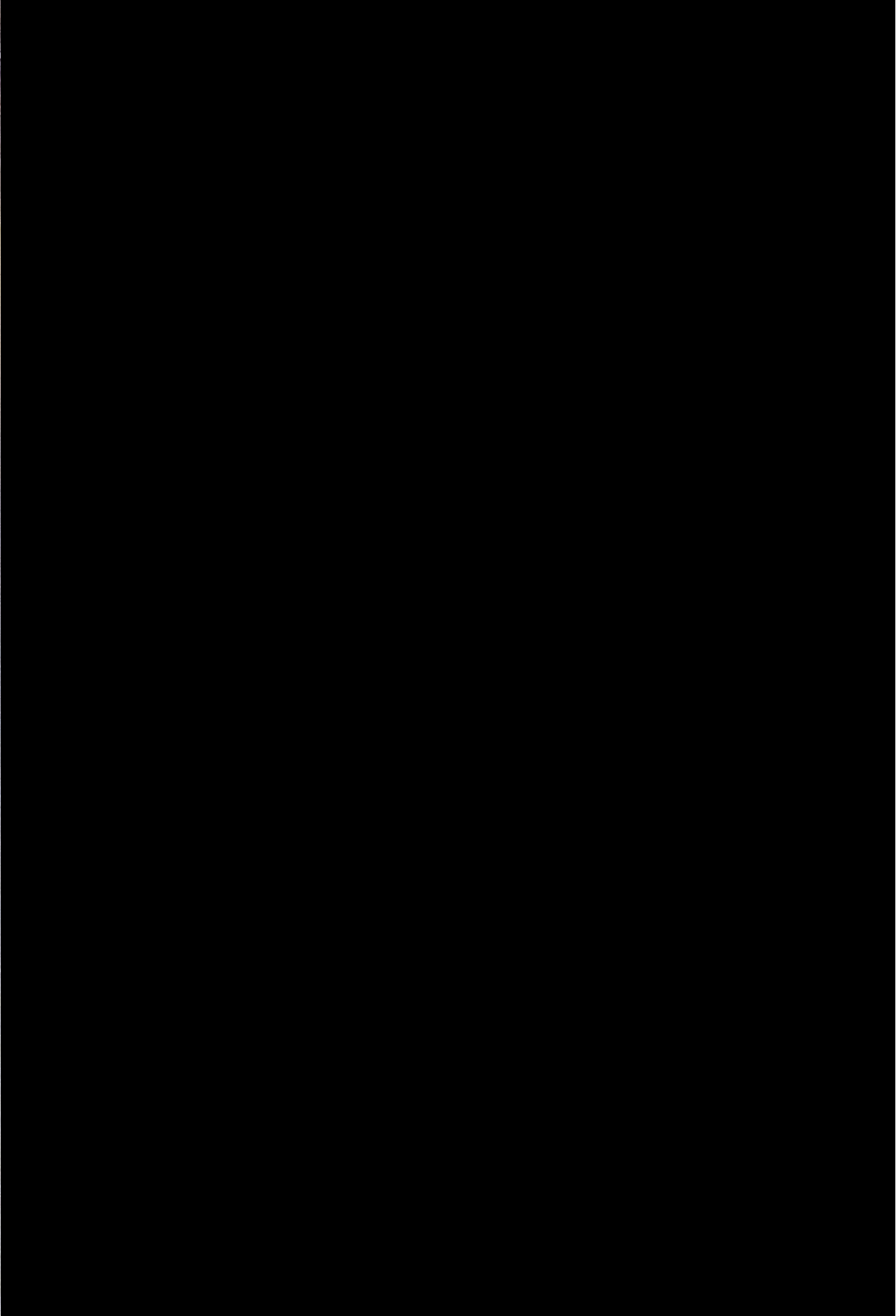




















*to be continued ...*



Azad ~ *azad.mashari@utoronto.ca*

Kelly ~ *kcanderson@gmail.com*

*all notes & references available at*

wiki.**straightjacketstudio**.com /

Going\_There:\_Questioning\_Global\_Health









How much **education** have you  
received in global health?  
*(formal/informal)*

{None} ----- {Tons}



How clear is the term  
**‘global health ethics’?**

{As Mud} - - - - - {As a Mountain Stream}



Have you worked or volunteered **abroad**  
in 'global health'?

{Never} ----- {Many Times}



Have you worked or volunteered  
**domestically** in 'global health'?  
(in Canada)

{Never} - - - - - {Very often}



In your work (here & abroad)  
how often did you **encounter** issues of  
*‘global health ethics’*?

{Never} - - - - - {Very often}



In general, how confident are you  
that your work has a  
**positive impact?**

{Not at all} - - - - - {Quite certain}



*Global Health ... Poverty ... Development ... Sustainability ...*

*Low & Middle Income ... North/South Divide ...*

*Participation ... Capacity Building ... Participation ...*

these rich terms are manifestations of  
ways of framing the world, deciding  
what is relevant and what is irrelevant,  
what is desirable and what is abhorrent,  
what is advanced and what is backwards,  
the direction of the arrow of progress

Implicit in every use of these terms are  
values & assumptions in need of examination.



*discomfort & insight*







*intentions*  
&  
*feedback*



*Kelly's story*





What are all my **reasons** for pursuing this global health elective?

Am I **accepting** of my less altruistic motivations?

Is there a **cost** to satisfying these motivations and if so, who will pay that price?



Do I feel a **need to intervene** in the lives of others to make them "better"?

If so, where did it come from? What are the assumptions behind it?

How do I know if this intervention is **wanted**?

How would I tolerate being on the receiving end of such intervention, from somebody from a very different culture, with whom I can not communicate adequately?



Are my **gut instincts** sufficient in assessing my **impact** on a community I visit?

If there is an inherent **risk of community harm** through my presence, is the **proven benefit** to my own education worth the risk of that harm?  
Should this be **my decision** alone?

How do **power imbalances** impede my ability to understand how welcome or useful I am?

To what extent will I ever know the full **impact** of my involvement in a vulnerable community?



*intentions*  
&  
*feedback*





Curiosity

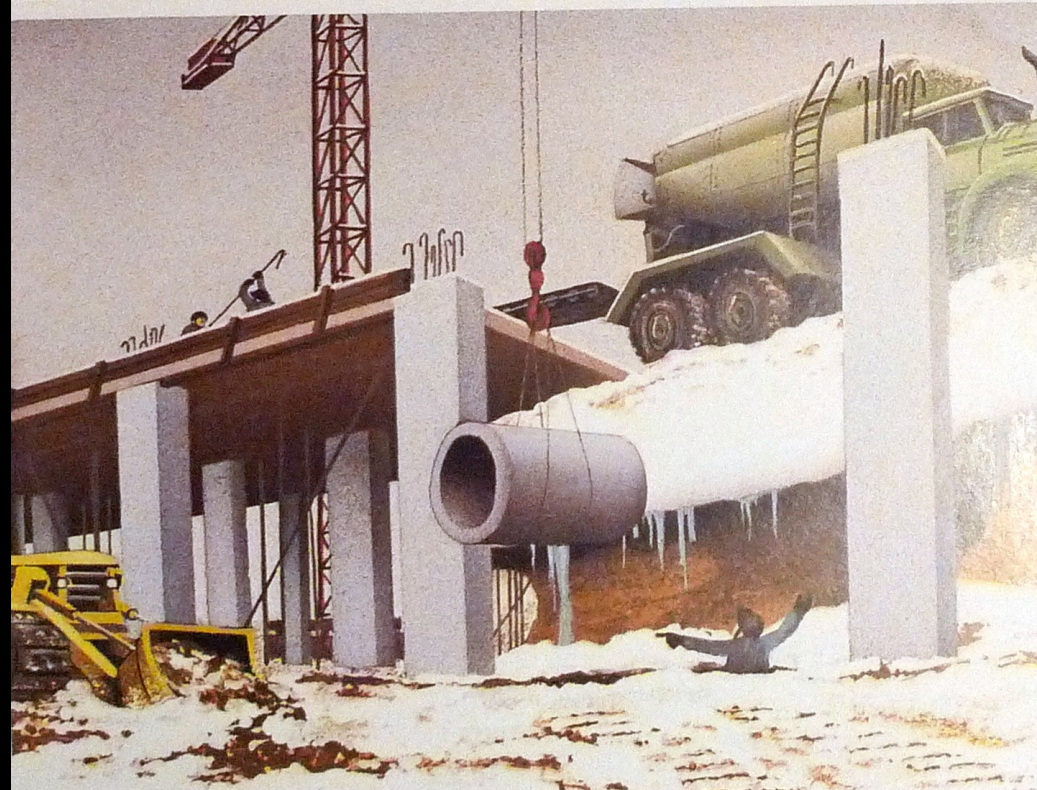
# Helping





“These goals - advancing against disease, hunger and poverty ... are ... the moral purpose of American influence ... President Woodrow Wilson said 'America has a spiritual energy in her which no other nation can contribute to the liberation of mankind.' In this new century we must apply that energy to the good of people everywhere”

- *Speech-writers for President George W. Bush. Graduation ceremony at Coast Guard Academy, May 2003*





“... I could be so easily degraded by foreign aid workers. They came with humanitarian assistance and would sometimes give me the responsibility I wanted - the chance to work for our people. This was like putting an oxygen mask over my mouth and nose. I needed this to live. But they could so quickly criticize and blame me for no reason that I could understand. It was as if they kept their hand over the tube coming from the oxygen cylinder and could squeeze that tube whenever they wished.” - *Meas Nee*





Where am I getting my **feedback** from?

How do I know whether the people I am “**helping**” really want or benefit from this?

Why wasn't I working in **homeless health or aboriginal health in Canada**?

What **rights** do I grant myself? Should I voluntarily give up doing some of the things I have the **power** (even social encouragement) to do?



FunnyChill.com

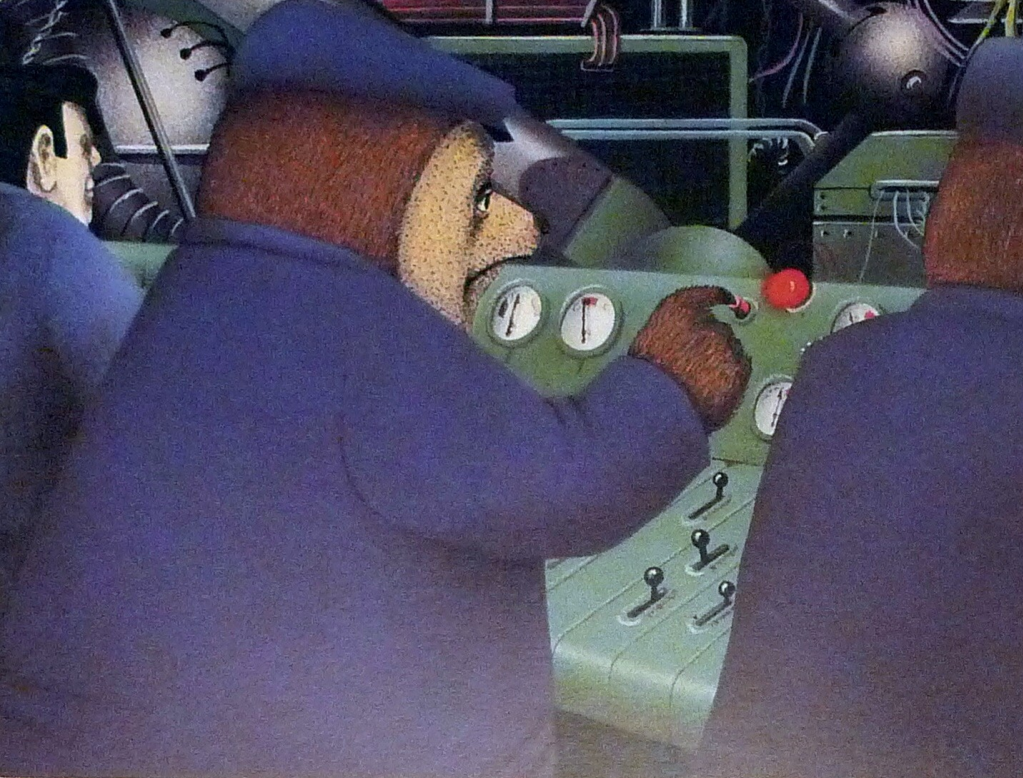


Where am I getting my **feedback** from?

How do I know whether the people I am “**helping**” really want or benefit from this?

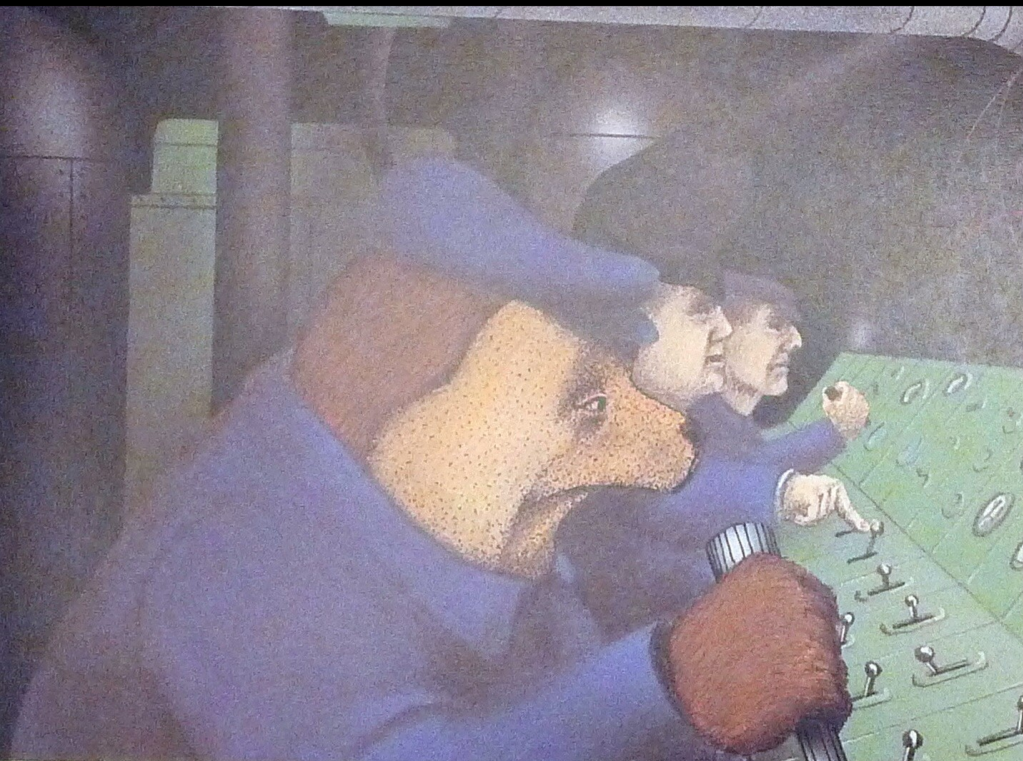
Why wasn't I working in **homeless health or aboriginal health in Canada**?

What **rights** do I grant myself? Should I voluntarily give up doing some of the things I have the **power** (even social encouragement) to do?



“Something must be done; anything must be done, whether it works or not”

- *Bob Geldof, New York Times Editorial June 2005*





Where am I getting my **feedback** from?

How do I know whether the people I am “**helping**” really want or benefit from this?

Why wasn't I working in **homeless health** or **aboriginal health in Canada**?

What **rights** do I grant myself? Should I voluntarily give up doing some of the things I have the **power** (even social encouragement) to do?

*space*  
*time*  
*culture*  
*language*  
**Distance**

*gender*  
*age*  
*wealth*  
*power*  
...







“[The] message that we were less than human was repeated over and over. I recall that from time to time [the refugee camp] was shelled and all foreigners working there were taken out to safety. We were left inside. We would often say that the foreigners were like the angels who could fly from danger; greater than ordinary human beings. We on the other hand were less than human, more like the spirits in hell.”

- *Meas Nee*

Where am I getting my **feedback** from?

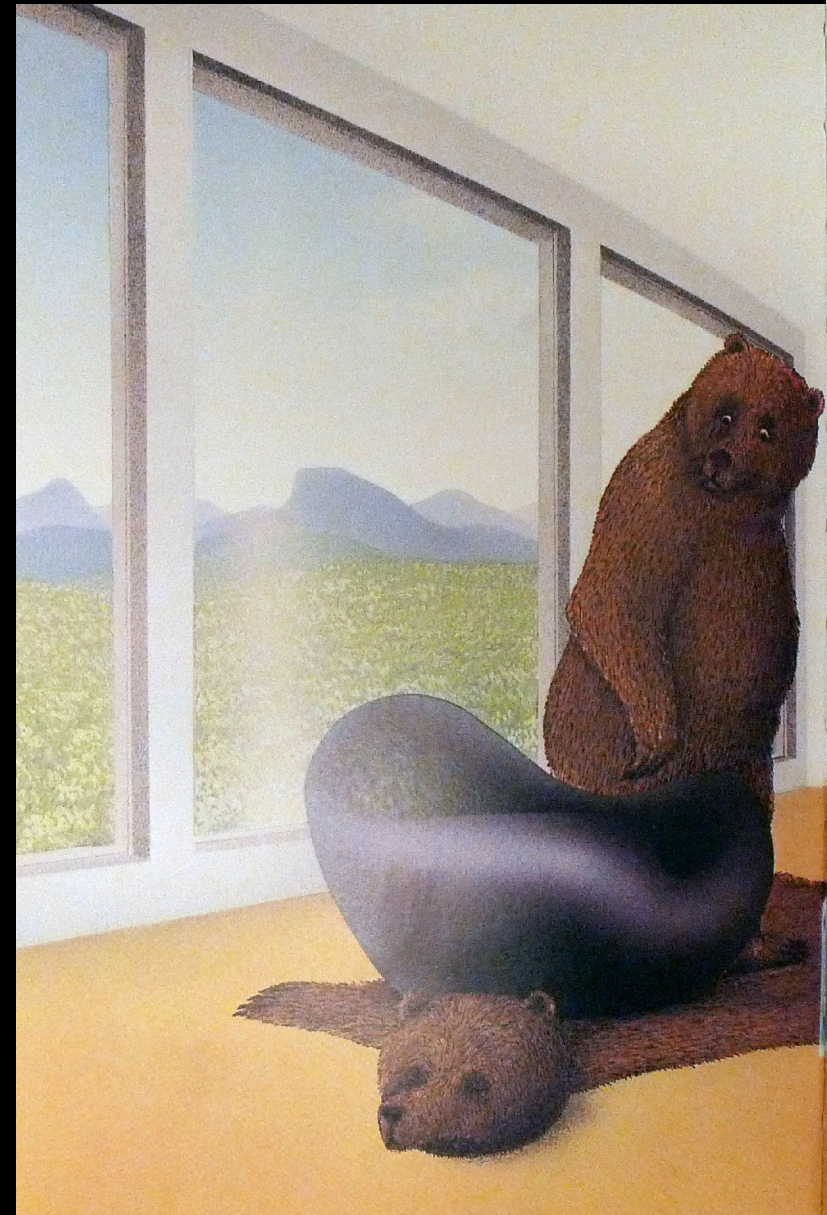
How do I know whether the people I am “**helping**” really want or benefit from this?

Why wasn't I working in **homeless health** or **aboriginal health in Canada**?

What **rights** do I grant myself? Should I voluntarily give up doing some of the things I have the **power** (even social encouragement) to do?



*working* there  
&  
*being* there



?

our *potential*  
to harm others  
is rarely as great  
as when we are trying  
to help them



Are good intentions enough?

Right diagnosis?

Informed consent?

Contraindications?

Side-effects?

Feedback & follow-up?







# Hope

Avoiding a dedicated & careful analysis of what is destructive, dark, unpleasant is not **hope**, it is the worst form of **cynicism**.

Just as **courage** cannot exist without **fear**, hope is meaningless without a deep awareness of the forces of destruction.

Being **hopeful is not a blissful state** of being that is found. It is a rich, **productive struggle** that we choose to create, a **commitment** we make to face things that threaten us.







*Thank you!*

Azad ~ *azad.mashari@utoronto.ca*

Kelly ~ *kcanderson@gmail.com*

*all notes & references available at*

*wiki.straightjacketstudio.com/*

Going\_There:\_Questioning\_Global\_Health

